3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

194 The following consonants appear in Mandan:

	SURD.	SONANT.	SPIRANT.	NASAL
Velar	*q*	–	–	–
Gutteral	*k*	*g*	*x*	–
Alveolar	–	–	*tc*,	*n*
Dental	*t*	*d*, *r*	–	–
Interdental	–	*θ*	–	–
Labial	*p*	*b*	–	*m*
Lateral	*L*	–	–	–
Sibilant	–	–	*c*, *s*	–

Also *h* and *w*.

The *x* is a gutteral like *ch* in German "Bach."

The *w* is perhaps a bilabial, as we find the same word spelled *tewe* and *teve* in different vocabularies.

The *d* and *r* seem to be interchangeable. The *tc* occurs very seldom. Only one case of the lateral *L* is known and Maximilian alone gives it in the case of the word *taxraL*=what.

The *c* is of very frequent occurrence, and the *k* and *x* sounds are also prominent. The *g* is rarely used and *j*, *l*, *f*, *y*, and *z*, so far as the vocabularies show, do not appear at all. The *m* and *w* sounds often seem to be interchanged. This recalls the Hidatsa where there are two series of three or four interchangeable sounds. Consonants are rarely doubled and are generally separated by vowels, making the language rather smooth.

Of accentuation little can be said as vocabularies either fail to give any accent or differ among themselves. It is probable, however, that the radical syllable usually keeps the main accent.

195 EUPHONIC CHANGES:—Euphonic changes are a prominent feature in many of the Siouan languages, and there is evidence of their occurrence in Mandan, although not with such frequency as in Dakota. In the suffixing of the tense sign certain changes of this sort occur and will be mentioned later. The negative also seems to carry with it alterations for the sake of euphony.

193 THE ROOT:—The root in Mandan seems to be usually monosyllabic and often of but two sounds, a consonant and a

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

vowel as *he*, *ku*. But triliteral roots are also found ending in consonants, as *sek* and *xik*.

The Mandan is a polysynthetic language and the roots, fixed in a mass of prefixes and suffixes and often joined with other roots, are very difficult to isolate from the material available. Cases of duplication seem to be rare among the roots and no certain example of it can be cited.

Cases of changes in the root vowels are difficult to locate also, as there are only a few examples which seem fairly certain, such as that of *sek* to *sik*.

REDUPLICATION:—Reduplication occurs occasionally, but on the whole seems to play a rather unimportant part in the formation of the language. Probably most of the examples are onomatopoetic in their origin.

Such reduplication is found best in nouns as:—*karasisitka*=ants, *h'kaka*=star, *minihini*=a spring, *raskeke*=summer, *kaka*=raven, *ihika*=owl, *rakanande*=hail, *hokikaka*=crow.

Less frequent cases are seen in the verbs, of which the following are perhaps the best marked:—*katidirotoc*=to shake; *wakikinaruc*=to sing; *kikidacoc*=to laugh.

The use of reduplication to show iteration and frequency does not occur commonly and is probably best seen in the above examples of verbs.

INFLECTION OF THE NOUN:—Inflection for sex is unusual among American languages and its existence among the Mandans seems improbable, though Maximilian gives an example of something of the sort which he says was occasionally used, thus:—one man=*numank maxana*; one woman=*mihhe maxxana*.

As a usual thing different words are used to differentiate the sexes, or the word for female is added to the masculine. In the imperative there is a general distinction in endings, to a man one says: *isekta*=do thou; to a woman: *isekana*=do thou.

For the formation of the plural the suffix *kerexe* or *kerre*, meaning many, was usually added to the noun; as *mana* (tree), *mana-kerexe* (many trees=a forest). One case of a plural by reduplication is found in *mahna* (year), *manahna* (years). Hayden gives another plural, of which, however, the text shows

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 no sign. It is formed thus: leaf=*ape*, leaves=*apic*, weed=*mahe*, weeds=*mahoc*. In some cases the plural suffix is omitted as in *ideta*=stars. Maximilian gives one case of a dual as: *ahde*=arm, *ahdenahta*=the two arms. Pluralizing in the verb seems to be effected purely by the use of plural pronominal forms.

It might be of interest to note the fact that the suffix *kerre*, many, is very similar to the adverb *kre*, several, used in the same way in Catawba.

There seems to have been no real inflection of the noun for case. But postpositions were used where necessary, and the position of the noun in the sentence marked its relation to the verb. The verb nearly always ends the sentence, the subject, if not incorporated in the verb, comes first and the object next. The pronominal incorporation in the verb usually served to distinguish subject and object.

It is possible that there is a sort of nominal possessive suffix *ki*, but this cannot be proved as the text does not give sufficient examples for comparison. Maximilian gives in his declension of the noun *numank* (man), an ending *ki*, which is joined to the noun and is supposed to be a sign of the instrumental. This is found occasionally as an ending in the text, and may be a postposition which has gradually become almost an appositional case ending.

Maximilian speaks rather hazily of an article and gives several examples, but this article, which is theoretically a suffix, seems very difficult to pick out, when the postpositions are removed. No trace of an article has been found in the text or vocabularies.

Postpositions:—Postpositions are in common use but not very many of them can be definitely pointed out. The following are, however, certain: *ta*=from, *de*=of, *oh*=to, *askac*=near to, *pexti*=by, *kucta*=through, *rokta*=in, *untaha*=out of, *omakake*=upon.

They may be either joined to the word which they govern, or separate, but usually immediately follow it, as:—*mipextinaka*=sit by me. *Egypt maank untaha*=out of the land of Egypt.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

The postposition *ta* also occurs frequently as a verbal suffix, thus *huruc*=to come, and *huta*=come here. In the opposite sense we have *eta* added, which signifies motion in the opposite direction, as:—*Rouhptare eta wahuruc*=I come away from Rouhptare. 193●

THE ADJECTIVE:—The Mandan adjective is found with a simple stem form and a longer form. It is possible that the longer form was at first a compound with the verb *kitoc*=to be, but it has been shortened to a simple *c* or to *ic*, *oc*, *uc*, or *ac*. The verbal meaning does not seem to be always in force with the longer form, but it is always permissable to use it verbally. Thus: *cih*=good, *macihc*=I am good, *nicihc*=you are good, *icihc*=he is good. It is used in the same way with the demonstrative as: *eθcihc*=that is good.

The adjective invariably follows the noun whether it has the long ending or not, and examples of the two forms occur side by side with no apparent differentiation of meaning, as:—*menisa cotte*=white horse, *menisswarut psihc*=black dog.

The plural is not as a usual thing indicated in adjectives, but when the longer form is used as a verb the same suffixes may be added for pluralization as are used with the noun.

There is a full system of adjective comparison in the Mandan, attained by the addition of certain adverbs to the end of the adjective. The two adverbs used are *opaxadehc*=more, and *mihkac*=most. So *cihc*=good, *cihopaxadehc*=better, *cihmihkac*=best. Both forms were sometimes added to a word merely for emphasis, as:—*passa"hekociiopaxadehmihkac* =the most beautiful river.

Other examples of adjective comparison are *cirukoc*=wise, *cirukeopaxadehc*=wiser, *cirukemihkac*=wisest; and *hu"c*= much, *hu"opaxadehc*=more, *hu"mihkac*=most.

The use of an adjective with two forms as here, recalls the same feature in Catawba; thus cold is in Mandan *cini* and *cinihuc*; in Catawba *tchin* and *tchinhĕre*.

Color adjectives in the Mandan show nothing particularly distinctive and are nearly in accord with those of most of the other Siouan languages.

The adjectives in Mandan appear to be largely verbal in their

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 character in that they may be regularly inflected with the pronoun.

802 193 NUMERALS:—The numeration in the Mandan appears to be formed on a decimal system, but there are points which seem to go against this. The Mandan numerals themselves show no traces of the quinary system on an ordinary observation, but when it is seen that a number of related dialects show signs of that method and that a little similarity can be traced between these systems and that of the Mandan, a doubt may arise as to whether the Mandan enumeration is purely decimal. It must be remembered, however, that the Catawba has a decimal system and that the Winnebago seems to have it.

The cardinal numbers are:—

1.	*maxana*	6.	*kihma*
2.	*nompah*	7.	*kuhpa*
3.	*nahmeni*	8.	*tettake*
4.	*tohpa*	9.	*maxpe*
5.	*kezu*	10.	*piraq* or *pidaks*

The cardinals from ten to twenty are formed by adding the word *ahga* or *ag* to the cardinal, as:—

11.	*ahga maxana*	16.	*ag kihma*
12.	*ahga nompah*	17.	*ag kuhpa*
13.	*ahga nahmeni*	18.	*ag tettake*
14.	*ahga tohpa*	19.	*ag maxpe*
15.	*ahga* or *ag kezu*		

The decades are formed by prefixing the cardinals to *piraq* (ten) or *ampiraq*

20.	*nompah piraq*	60.	*kihma ampiraq*
30.	*nahmeni ampiraq*	70.	*kuhpa ampiraq*
40.	*tohpe ampiraq*	80.	*tettake ampiraq*
50.	*kezu ampiraq*	90.	*maxpe ampiraq*

The intervening numbers are constructed thus, twenty one=*nompah pirake roh maxana*, twenty two=*nompah pirake roh nompah*, etc.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

According to Maximilian the same ending, *c*, found on the adjective so often, is also usually put at the end of the numerals, e. g. 30=*nahmeni ampirakoc*, 40=*tohpa ampirakoc*, etc.

For the number one hundred, the Mandan had a regular word, but judging from the text at hand this seems to have been corrupted later into the "big ten" of the Hidatsa and other Siouan languages. In 1834 the original Mandan for one hundred was *ehsuk maxana*. The Hidatsa is *pidaki'tia*.

The hundreds run regularly thus, 200=*ehsuk nompa*, 300=*ehsuk nahmeni*, etc. 101=*ehsuk maxana roh numpoc*, etc., 1000=*isukki kakohi*, 1001=*isukki kakohi roh maxana*, 1100=*isukki ahga maxanac*, 2000=*isukki kakohi numpoc*, 10000=*isukki kakohi pirakoc* (Maximilian).

The cardinal numerals are used like the adjectives and follow the words modified; thus, ten commandments=*toinksa pidaks*. The word for one half is *ihcanhe*.

The ordinal numbers are formed in about the same way that abstract nouns are formed from adjectives, that is the syllable *ko* is prefixed to the cardinal. In addition the numerals seem to add also the syllable *hank* except in the case of first, which moreover is not formed from the cardinal. According to Maximilian, the ordinals run as follows:—

first—*koonti*
second—*konumpehank*
third—*konahmenihank*
fourth—*kotohpahank*
thousandth—*kosukkikakohihank*

The syllable *hank* may be derived from *iohanke*, the word for end. The word for last is formed with the aid of the same prefix, *koihkahce*.

The numeral adverbs as once, twice, etc., are formed as follows; once=*xanahre maxanac*, twice=*xanahre numpoc*, etc.

THE ADVERB:—Of the adverb little need be said; the distinction between them and the postpositions on one side and the adjectives on the other is very difficult to make. In fact adverbs often appear as little more than modifying suffixes. The two adverbs used in comparison have been already

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 mentioned and in addition a few more may be noted; as, *takbaktoc*=perhaps, *horakekusero*=day before yesterday; *tenhac*=afar off; *matzeomasta*=day after tomorrow; *askac*=near to, also used as a postposition; and *domapeha*=below.

CONJUNCTIONS:—The Mandan seems to show nothing noteworthy in the line of conjunctions, and so far only a few have been noted. Among these are *kani* or *qani*=and; *kaktek*=and; and *kacka*=for. Maximilian says that there was no word for "or," indefinite pronouns as *kotewektoc*=one or the other, being used.

THE PRONOUN:—The pronoun in Mandan is perhaps the most important part of the language. It is of the same type as those of other Siouan languages and closer relationship with other Siouan dialects is shown thus than in any other way. Pronouns of all the usual classes are found and separable and inseparable forms of the personal pronouns occur.

DEMONSTRATIVE PRONOUNS:—Of the demonstratives but little can be said. They are not fully worked out and cannot be so until more text is procured. Maximilian gives us two, however, which seem fairly certain; these are *ant*=this, and *cθ*=that, and their use is illustrated in the following sentences:—*eθ hackac*=that is great, *anticihc*=this is good. Besides these, there seems to be a trace of the Dakota *tona* and *de* as in the compound *demankahc*=(?), and *taadona*=these.

RELATIVE PRONOUNS:—Of the relative pronouns more is known. There is a fairly long list and the meaning of all is practically certain. The principal relatives are *tewe* or *teve*, who, *kotewe*, which, *ta*, what. These furnish the basis for other relatives as well as for the indefinite pronouns.

Directly based upon them are *teweoca*=whoever, and *taadocka*=whatever.

INTERROGATIVE PRONOUNS:—The interrogative pronoun is also found, closely related to the relative. "What" or "how" is *taxxaL*. "What person" is *tinkotewe* and "what thing" is *aankotewe*. "Whose" is the relative *teve*, as *teve ti otic?*=whose house is that? As can be seen these are based upon the relatives *ta* and *tewe*.

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

INDEFINITE PRONOUNS:—The indefinite pronouns also bear a close resemblance to the relative from which they are likewise derived. The following are the known examples; *tanhe* or *tahonc* =other, *ikotui*=something, *matewe* or *watewe*=anything, *matewedocka*=anything whatever. Their use is seen in *mipextit matewe zopini tanhe wadakanixiniste* thou shalt have no other gods before me. 193

PERSONAL PRONOUNS:—The Mandan personal pronoun seems to have two different forms. These two forms are the incorporated and the independent. Of the incorporated pronoun the subjective form is used as subject of a transitive verb; the objective form is used as object of a transitive and as subject of an intransitive verb. The independent pronoun is formed from the stem of the objective pronoun by means of a regular suffix.

Incorporated subject		Incorporated object	
Singular		Singular	
1	*wa*	1	*ma* or *mih*
2	*da* or *θa*	2	*ni* or *ih*
3	*i*	3	*i* or *ih*
Dual	*nunompca*		
Plural		Plural	
1	*nu*	1	*nu*
2	*niaθa*	2	*nia* or *niaθa*
3	*ia*	3	*ia* or *iaθa*

Attention should be called to the presence in the subjective series of the dual, which also occurs in the Dakota, but seldom in Hidatsa or Crow. The above forms probably vary somewhat in pronunciation as Maximilian gives slightly different versions. It is also probable that he confused the objective and subjective as the subjective forms given above from Hayden seem to agree better with the text than do his.

The independent forms are:—

I *miona*
thou *niona*
he *iona*
we *nuona*
you *niaona*
they *iaona*

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 Maximilian gives a table of so called case inflections as follows:—

I *mih*	thou *ih*
of me *mannan*	thine *nita*
to me *mo, rohdeta*	to thee *nih*
from me *roheta*	thee (obj.) *nih*
me (obj.) *wak*	

The *mih* and *ih* are clearly the incorporated objects, while *mannan* and *mo* though clearly connected with the pronominal stems are irregular, *roheta* and *rohdeta* seem to lack entirely the pronominal roots.

It is probable that the *mih* and *ma* or *wa* are to some extent interchangeable for the first person subject, although only *wa* occurs in such text as is at hand. Maximilian, however, gives one or two examples of its use, as in *mihnihrotke*, I will strike you. Also one with the intransitive verb as *mannan ihnkidicihc*, you are ashamed of me.

The first example above shows the use of the regular objective pronominal incorporation, as does also *wadakanixinixtoc*, thou shalt not make to thyself, in which *da* and *ni* stand respectively for subject and object. In the transitive verb the subjective pronoun invariably precedes the objective.

A table of the pronouns in transitive and intransitive verbs follows.

Subjective pronoun with transitive verb:—

wawarutohc I eat
wadarutohc you eat
ihwarutohc he eats
nunompcarutohc we two eat
wanurutohc we eat
niaßarutohc you eat
iarutohc they eat

Objective pronoun with intransitive verb:—

macihc I am good
nicihc you are good
i"cihc he is good
nucihc we are good
niacihc you are good
iacihc they are good

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193

Possessive Pronouns:—In the possessive pronoun two forms are also found, the independent and the prefixed. Both are formed from the objective incorporated pronoun. They are as follows:—

Independent	Prefixed
mita	*mi*
nita	*ni*
ita or *ta*	*i* or *iko*
nuta or *nuetta*	*nu*
niata	*nia*
iata	*ia* or *iona*

The independent forms always precede the word modified as do also the prefixed forms. An example of the latter follows:

minuha"ke my daughter	*minuha"koc* our daughter
ninuha"ke thy daughter	*nianuha"koc* your daughter
ikonuha"ke his daughter	*ionanuha"koc* their daughter

The Verb:—The verb "to be" is *kihtoc* and is inflected as other verbs. It is used largely with the meaning of "to exist."

As has been said the adjective ending in *c* seems to take the place of a substantive verb and *kihtoc* is scarcely ever seen. "To be rich" is expresed thus — *wakahdahun*, great riches. "I am good" is merely *macihc*, *cihc* being the adjective good.

In questions likewise, the substantive verb is usually omitted as *teve tameniskeric?* = whose horses are those? and *teve ta otic?* = whose house is that?

It is noticeable that to the nouns also the *c* is suffixed when the substantive verb itself is omitted, and it is possible that this ending is a regular verbalizing ending which takes the place of the substantive verb throughout the language. Further investigation with additional text would be necessary to verify this however.

Tense:—So far four tenses have been distinguished in the Mandan although it is very possible that there may be more. Those noted are, present, future, an aorist, and a tense of completed action.

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 The present tense is the ordinary form of the verb and is shown in such words as, *wapusoc*, *rutoc*, *sakoc*, *kta"hoc*, and *rapanaruc*.

The future is formed regularly, but with a modification for verbs with stems ending in *t*. The sign of the future is *t* and it is usually placed immediately before the final *c* with its accompanying vowel, as *sektoc* from *sekoc* and *wapustoc* from *wapusoc*. When the verb stem ends in *t* however as in *rutoc*, a doubling of the *t* would fail to make an audible distinction and an *s* is placed before the *t* giving *rustoc*. In some cases euphony requires other changes which accompany the suffixing of the *t* as in *rapanaruc* to *rapanaktuc*, and *heric* to *herikitoc*. In this case, however, it seems possible that the added syllable may mark a different tense idea. One verb was found which did not have the future sign but which Hayden gave as a future. This too may have been a modified tense; the change as given from present to future occurs in the last syllable, *kapkec* becoming *kapkekoc*. It is possible that this latter form should be *kapkektoc* which would coincide with the other examples.

What seems to be an aorist is translated at times by Hayden as "to be doing all the while" and at others as a perfect, making the distinction between the completed past and this, by translating the first as "I have done eating," the second as "I have eaten" clearly implying that the latter is hardly a real perfect.

The sign of this tense is the suffixing of *amaka* or *ama"ka* to the verb stem. This causes certain other minor changes in the the word for the sake of euphony. Examples of this appear in the following from *wahenduc* meaning "I drink."

	Present.	Aorist.
1.	*wahenduc*	*wahenamamakahoc*
2.	*θahenduc*	*θahendamakahoc*
3.	*i"henduc*	*i"hendamakahoc*
1.	*nuhenduc*	*nuhendamakahoc*
2.	*niahenduc*	*niahendamakahoc*
3.	*i"ahenduc*	*iahendamakahoc*

It is seen that the inflection is perfectly regular, the extra *ma* in the first person being the first personal pronoun, the

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

first *wa* having become a part of the verb itself as in *wakahktoc*, *wasekoc* and similar examples. In addition to the suffix, a consonant is placed before the final syllable to prevent the occurrence of two vowels together. Indeed it almost appears as if the aorist is formed by adding *amankahoc* to the verbal stem. This holds true with the verbs *rutoc* and *kapusoc*, with the stems *rut* and *kapus*, giving *rutama"kahoc* and *kapusama"kahoc*. 193

The tense of completed action seems to be formed by adding *kexeruc* to the verbal stem, the pronoun being at the same time repeated, occurring once before and once immediately after the stem, as, *wadahenθakexerus*, thou hast done drinking, and *wawarutwakexeruc*, I have done eating; from *wahenduc*, to drink and *warutoc*, to eat. Particular attention is called to the position here of the pronominal forms *θa* and *wa* at the beginning of the word and their repetition near the middle. This peculiarity leaves the exact method of forming the tense somewhat doubtful, especially as there are but three or four examples discoverable. However the above gives at least an approximation of the method.

The infinitive in Mandan consists of the verb without the pronominal affixes, as *isekoc* and *warutoc*. The past participle seems to be hard to find. Maximilian gives one example, *kuhruc*, done, from *isekoc*, to do; in this case the participle appears to be formed from another stem. In two other cases the infinitive itself is used as the past participle.

There are two other distinguishable participles, a present and an aorist. The present seems to be little more than the verbal root thus, *ikha"* from *ikha"hoc*, and *ratze* from *rataruc*.

The aorist participle seems to be the regular aorist form without the pronominal affixes. Examples are *isekama"kahoc* from *isekoc* and *warutama"kahoc* from *warutoc*.

MODE:—*Indicative*—This is the original form of the verb with the ordinary pronominal inflection. There are no peculiarities which require mention.

Subjunctive — There seems to be a sort of subjunctive in the Mandan the use of which cannot be pointed out accurately. It occurs often with the imperative in a command but is also

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 found frequently in other forms. The sign of this mode is *hada* suffixed to the verb immediately after the root or after the pronoun if that follows the root. Not enough examples have been collected to discover the exact meaning of this form of the verb but the following will give some idea of its use.

huhadata may (it) come.
waxopinidahadaxinistoc thou mayest not honor.
hedemahadata save me (let me be saved).
mahadata let me.

This last form gives *hada* as a verb in itself and seems to mark it as a sort of auxiliary.

Imperative — The Mandan imperative has two forms, one used to women, the other to men. The signs of the imperative are the suffixes *ta* and *na* joined to the verb root, at times with a vowel between for the sake of euphony. *Ta* is used in speaking to a man, *na* to a woman. It is likely that the first expresses a request, the latter a command.

From the verb *rutoc* are *ruta* and *rutana*. From the verb *ratahosh* are *rata* and *rahana*.

Maximilian gives one or two other forms also which tend to show a personal inflection: first person, *warusta*, second person, *warutenista*.

This shows the use of the first person *wa* and the second person objective *ni* with the imperative.

VOICE:— On the question of voice practically nothing can be said. The text offers us no examples of passives nor do either Hayden or Maximilian mention anything of the sort.

NUMBER:— As has been said the number in the verb is shown entirely by the incorporated pronoun; further than this no distinction is necessary and none exists. We have already seen that singular, dual, and plural pronominal forms are found and these are all incorporated into the verb.

VERBAL INFLECTION WITH PRONOMINAL SUBJECT:— Examples of verbal inflection with the pronominal subject have occurred through all the previous discussion and need not be further illustrated.

3:Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

VERBAL INFLECTION WITH PRONOMINAL OBJECT:—Examples of the incorporation of the objective pronoun into the verb are frequent, a number have already been given in treating the pronouns on page 198 and a few more follow; *wanirotkec*, I strike you; *kisuknihedis*, he led thee; *numank iteruc*, the man kills him. 193

VERBAL INFLECTION WITH NOMINAL OBJECT:—This is merely the regular verbal inflection with an uninflected noun placed before it usually. Such are *koha"te warutoc* = I eat corn, *ptemde ihrotkec* = he hits the buffalo.

NOMINALIZING AFFIXES:—Owing to the lack of text, nominalizing affixes have been very difficult to isolate, and only three can be pointed out with certainty. Two of these are prefixes, one of which, known through Maximilian, was confirmed by the text; and there seem also to be signs of a suffix, but sufficient examples were not found to make sure.

The first prefix mentioned is *wao* or *wado* and seems to be akin to the Hidatsa *maadu*. Examples of this are seen in the following: *wadorute* = food, from *rutoc* = to eat; *waosinhe* = strength, from *sinhuc* = strong; *waotes* = death, from *tehuc* = to kill; *waoxik* = sin, from *xikoc* = bad.

The other prefix seems to make an abstract noun from the adjective. It is *ko*, and its use is shown in the following examples: *kocihc* = the good, from *cihc* = good; *koahxkereh* = the poor, from *ahxkereh* = poor; *kowakahde* = the rich, from *wakahde* = rich.

The apparent example of a suffix seems to indicate the nomen actoris. The only instance of its use is in *wanundexte*, thief, from *wanunduc* = to steal. The ending *xte* occurs elsewhere as an augmentative as in *mini*, water, *minixte*, the ocean, and seems related to the Hidatsa *ic'tia*, big, being used in much the same way.

THE NEGATIVE:—The negative "no" in Mandan is *megoc* and "yes" is *ho"*. These are clearly given in all the vocabularies. The formation of the negative verb, however, is nowhere discussed by previous writers. The sign of the negative seems to be *ni* suffixed to the verb immediately before the common

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

193 ending in *c* or the tense sign if it is present, and recalls the Dakota negative *cni*. In some cases, however, it seems to be modified by what appears to be reduplication, although this latter on a more extensive study of the verb might prove to perform an entirely different function. Certain sound shifts also occur occasionally as in previous examples of suffixing but do not change the verb noticeably. Examples of the negative *ni* alone are found in the following: *wadarutenihoc* = you do not eat, from *wadarutoc* = you eat; *wawakanixtoc* = I shall not have, from *wawakaxtoc* = I shall have; and *wawahenihoc* = I do not drink, from *wawahenduc* = I drink.

Examples of negatives which seem to show some sort of reduplication are as follows; *wadakanixinistoc* = thou shalt not have, from *wadakaxtoc* = thou shalt have; *waidasikinixinistoc* = thou shalt not make to thyself, from *waidasektoc* = thou shalt make; *waxopinidahadaxinistoc* = thou mayest not hold as sacred for thyself. In all these forms there is also a reflexive of some sort and it may be that the seeming reduplication is merely a reflexive form. Further text might clear up these points and bring to light in addition a reflexive, but at present it can only be said that *ni* is the negative sign but often appears with what seems to be a reduplication.

INTENSIVE PARTICLE: — The intensive particle "very" seems to be expressed by an adverb, *kucoc*. This seems to be used either before or after the modified word with no apparent distinction. In very bad, *xik kucoc*, it is found after the adjective; in *kúce cihc*, very good, it precedes the adjective. When the particle follows the adjective the ending of the latter seems usually to be dropped.

193 COMPOSITION:— *Derivation* — Among primitive languages
192 derivation is often easy to trace and this is true in the Mandan. The ideas were at first simple and the vocabulary small. As the people developed in experience new names were required and instead of devising new words old ones were modified to fit. A good example of this is *watuc*, copper, from which came *watucseda*, brass, *watuc cotte*, silver, and other forms for metals.

Mana, wood or tree, gives *manasuk*, (*mana*, tree and *suk*,

3: Will and Spinden E-5 (1905) 1906
NQ17 Mandan NQ17

child), meaning bush, also *manarozte*, forest. *Warade*, fire, gives *wararakce*, firebrand, and *warakapidihe*, flame.

Again from *po*, fish, comes the word for fin, *posi*, literally fish-feather. From the word *waci*, white men, comes the word for flour, *wacita*. *Mini*, water, also gives a number of derivatives among which are the words for flood, *minisukhedic*, and for bank, *miniwakaxta*. From *tohe*, blue comes *wiratohe*, green.

Compound nouns — There is no lack of compound nouns in the Mandan and their formation is the same as in English, the modifying word coming first.

From *ci*, foot, and *psih*, black, comes Blackfeet, *Cipsih*. *Poikinnih*, fish-hook, is a compound similar to the English one. Bird, *mandek*, with the word for young animals, *nixe*, gives egg, *mandenike*. The elm is called bow-wood, *manawaraerup*. For grandfather we get *tatecike*, old father.

The Mandan personal names, which always had a meaning, were often represented by very long compounds as were many of the society names.

Composite verbs:—The compounding of one verbal stem with another is not a very common feature in the Mandan but can be plainly noticed in a number of examples. There are probably other cases which cannot be distinguished among the long verbal forms, as the separate stems are not known. Besides this doubling of verb stems there is also an incorporation of nouns into the verb in order to complete the meaning.

Actual double stems occur in the following examples; I shall come and sit down, *wahunawaxkanakoc*, *huruc*, to come, and *kanake*, to sit; I decoy, *wattaxahhuruc*, litterally, I call to come; I fast, *nahnkawawarutenexoc*, literally, sit I eat not; Maximilian gives "to shoot at," as *ohxatakerehuc*, and translates it, "he has gone away wounded;" to sleep is *hanaruc*, to fall asleep, *wahanaeduksahuc*.

Examples of compounding with nouns are: to smoke, *manaczinduc*, tobacco to smoke; to scrape, *unkaheric*, fingers to rub; to swim, *miniputzuhuc*, water to push.

In the foregoing an attempt has been made to present a sketch of the grammatical construction of the Mandan language